

# The Epistle to the Ephesians, Chapter 4

## ΠΡΟΣ ΕΦΕΣΙΟΥΣ Δ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 4:1-6

#### The worthy walk and the sevenfold unity

The hinge from doctrine to duty: Paul, the prisoner, entreats a walk worthy of the calling (1), marked by humility, gentleness, patience, forbearing love (2), eager to guard the Spirit's unity in the bond of peace (3) — a unity grounded in a sevenfold 'one': one body, Spirit, hope (4), one Lord, faith, baptism (5), one God and Father over, through, and in all (6).

B · 4:7-10

#### Grace given, the ascended Christ

Yet within that unity, grace is apportioned to each by Christ's measure (7), as Scripture says: ascending on high he led captivity captive and gave gifts to men (8). The 'ascended' implies he first descended to the lower parts (9); the one who descended is the same who ascended above all heavens to fill all things (10).

C • 4:11–16

### Gifted ministers building the body to maturity

Christ himself gave apostles, prophets, evangelists, pastors-teachers (11), to equip the saints for ministry, to build up the body (12), until all attain unity of faith and knowledge, the mature man, the measure of Christ's fullness (13), no longer infants tossed by every wind of doctrine (14), but speaking truth in love, growing up into the Head, Christ (15), from whom the whole body, joined and held together, grows by each part's working in love (16).

D • 4:17–24

### Off with the old self, on with the new

The solemn charge: no longer walk as the Gentiles in futile mind (17), darkened, alienated, ignorant, hardened (18), past feeling, given to licentiousness and greed (19). But you did not so learn Christ (20) — taught in him to put off the old self corrupted by deceitful desires (21–22), to be renewed in the spirit of your mind (23), and to put on the new self created after God in righteousness and holiness of truth (24).

E • 4:25–32

### The new-self ethics

Concrete consequences of the renewed self: put off falsehood, speak truth, for we are members of one another (25); be angry without sinning, giving no foothold to the devil (26–27); let the thief steal no more but work and share (28); no rotten speech, only what builds up and gives grace (29); grieve not the Holy Spirit who sealed you (30); put away all bitterness and malice (31); be kind, tenderhearted, forgiving as God in Christ forgave you (32).

## 1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,

I therefore, the prisoner in the Lord, entreat you to walk worthily of the calling with which you were called,

**INFERENCEAL EXHORTATION** οὖν The great hinge of the letter: 'therefore' draws the practical conclusion from chapters 1–3. The indicative of grace grounds the imperative of the worthy walk.

### Παρακαλῶ

I entreat/urge

Pres Act Indic 1 Sg · παρακαλέω

*main verb*

→ customary present

παρακαλέω: 'call alongside,' hence 'exhort, urge, comfort'; a warm pastoral appeal, not a bare command.

### οὖν

therefore

*inferenceal conjunction*

οὖν: 'therefore'; the pivot from the doctrinal half (1–3) to the ethical half (4–6) of the epistle.

### ὑμᾶς

you

Accusative

*direct object of Παρακαλῶ*

### ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

ὁ

the

Nominative

article

δέσμιος

prisoner

Nominative

apposition to ἐγώ

δέσμιος: 'bound one, prisoner' (from δεσμός, 'bond'); Paul's chains lend moral weight to the appeal (cf. 3:1).

ἐν

in

preposition + dative (sphere/cause)

κυρίῳ

the Lord

Dative

dat. of sphere (his imprisonment is 'in the Lord')

κύριος: 'Lord'; his captivity is for and within Christ — a prisoner of the Lord, not merely of Rome.

ἀξίως

worthily

adverb (manner)

ἀξίως: 'worthily, suitably'; conduct should be weighed in the balance against the calling received.

περιπατῆσαι

to walk

Aor Act Inf · περιπατέω

complementary infinitive (content of the appeal)

→ constative aorist

περιπατέω: 'walk about'; the common Pauline metaphor for the whole conduct of life (cf. 2:10; 4:17; 5:2).

τῆς

of the

Genitive

article

κλήσεως

calling

Genitive

genitive of standard (worthy 'of')

κλήσις: 'calling, invitation'; the effectual summons into salvation and into the one body.

ἧς

with which

Genitive

relative pronoun (gen. by attraction; cognate dat.)

ἐκλήθητε

you were called

Aor Pass Indic 2 Pl · καλέω

main verb (rel. clause)

→ constative aorist (divine passive)

καλέω: 'call'; the passive points to God as the caller — a cognate 'called with the calling.'

## 2 μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

with all humility and gentleness, with patience, bearing with one another in love,

**MANNER OF THE WALK** **ASYNDETON** Four virtues specify how the worthy walk looks: the relational graces that preserve community — humility, gentleness, patience, forbearing love.

<p><b>μετὰ</b> with <i>preposition + genitive</i> <i>(accompaniment/manner)</i></p>	<p><b>πάσης</b> all Genitive <i>attributive adjective</i></p> <p>πᾶς: 'all, every'; here 'every kind of' — the fullest measure of humility.</p>	<p><b>ταπεινοφροσύνης</b> humility Genitive <i>object of μετὰ (manner)</i></p> <p>ταπεινοφροσύνη: 'lowliness of mind' (ταπεινός + φρήν); a vice to the Greeks, a Christian virtue — self-forgetting esteem of others.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>πραΰτητος</b> gentleness Genitive <i>object of μετὰ (coordinate)</i></p> <p>πραΰτης: 'meekness, gentleness'; strength under control, not weakness — the temper of the gentle (Matt 5:5).</p>	<p><b>μετὰ</b> with <i>preposition + genitive (manner)</i></p>	<p><b>μακροθυμίας</b> patience/long-suffering Genitive <i>object of μετὰ (manner)</i></p> <p>μακροθυμία: 'long-temperedness' (μακρός + θυμός); the slow fuse that endures provocation without retaliation.</p>	<p><b>ἀνεχόμενοι</b> bearing with Pres Mid Ptc · Nom Pl Masc · ἀνέχομαι <i>adverbial ptc. (manner/means; imperatival nuance)</i> → present (ongoing/durative)</p> <p>ἀνέχομαι: 'hold up, put up with, endure'; mutual toleration of one another's faults.</p>

## ἀλλήλων

one another

Genitive

*genitive object of ἀνεχόμενοι*

ἀλλήλων: 'of one another'; the reciprocal pronoun marking the mutuality of body life.

## ἐν

in

*preposition + dative (sphere/manner)*

## ἀγάπη

love

Dative

*dat. of manner (the atmosphere of forbearance)*

ἀγάπη: 'love'; the self-giving love that is the soil in which forbearance grows — a key word of the epistle.

### 3 σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·

being eager to keep the unity of the Spirit in the bond of peace.

**GOAL OF THE WALK** **ASYNDETON** The aim toward which the four virtues tend: the diligent guarding of an already-given unity. Unity is not produced but preserved.

## σπουδάζοντες

being eager/diligent

Pres Act Ptc · Nom Pl Masc · σπουδάζω

*adverbial ptc. (manner/purpose)*

→ present (durative)

σπουδάζω: 'make haste, be zealous, exert oneself; earnest, urgent effort — unity demands diligence.

## τηρεῖν

to keep/guard

Pres Act Inf · τηρέω

*complementary infinitive*

→ present (continuous guarding)

τηρέω: 'watch over, keep, guard'; to preserve intact what is already possessed, not to create it.

## τὴν

the

Accusative

*article*

## ἐνότητα

unity

Accusative

*direct object of τηρεῖν*

ἐνότης: 'oneness, unity' (from εἷς, 'one'); a rare NT word, found only here and v.13.

## τοῦ

of the

Genitive

*article*

## πνεύματος

Spirit

Genitive

*genitive of source/author (unity the Spirit gives)*

πνεῦμα: 'Spirit'; the Holy Spirit is the author of the unity — it is his creation, to be kept.

## ἐν

in

*preposition + dative (means/sphere)*

## τῷ

the

Dative

*article*

## συνδέσμω

bond

Dative

*dat. of means (the binding tie)*

σύνδεσμος: 'that which binds together, ligament, bond' (σύν + δεσμός); peace is the cord that holds unity fast.

## τῆς

of

Genitive

*article*

## ειρήνης

peace

Genitive

*genitive of apposition/content (the bond which is peace)*

εἰρήνη: 'peace'; the reconciled harmony of 2:14–17 now functions as the ligament of the body.

## 4 ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·

There is one body and one Spirit, just as also you were called in one hope of your calling;

**GROUND OF UNITY (1ST TRIAD)** **ASYNDETON** A creed-like sevenfold 'one' grounds the appeal: the church is one because the realities behind it are singular. The first triad — body, Spirit, hope — corresponds to the Spirit.

## ἓν

one

Nominative

*predicate/attributive (verbless acclamation)*

εἷς: 'one'; the drumbeat numeral, repeated seven times — the theological basis of the one church.

## σῶμα

body

Nominative

*nominative (verbless clause)*

σῶμα: 'body'; the church as Christ's one body (1:23; 2:16), the controlling image of the chapter.

## καὶ

and

*coordinating conjunction*

## ἓν

one

Nominative

*attributive numeral*

## πνεῦμα

Spirit

Nominative

*nominative (verbless clause)*

πνεῦμα: 'Spirit'; the one Holy Spirit who animates the one body (cf. 2:18).

## καθὼς

just as

*comparative conjunction*

καθὼς: 'just as, even as'; correlates the oneness with the singular hope of their calling.

## καὶ

also

*adverbial/ascensive conjunction*

## ἐκλήθητε

you were called

Aor Pass Indic 2 Pl · καλέω

*main verb (comparative clause)*

→ constative aorist (divine passive)

καλέω: 'call'; the one calling produced the one hope — they share a single destiny.

ἐν  
in  
*preposition + dative (sphere/attendant circumstance)*

μῖα  
one  
Dative  
*attributive numeral (fem.)*  
| εἷς (fem. μία): 'one'; the third member of the first triad.

ἐλπίδι  
hope  
Dative  
*dat. of sphere (the realm of their calling)*  
| ἐλπίς: 'hope'; the confident expectation of the inheritance (1:18) — a single future binds the church.

τῆς  
of the  
Genitive  
*article*

κλήσεως  
calling  
Genitive  
*genitive of source (hope produced by the calling)*  
| κλήσις: 'calling'; the same word as v.1 — the calling carries its own single hope.

ὑμῶν  
your  
Genitive  
*genitive of relationship*

## 5 εἷς κύριος, μία πίστις, ἐν βάπτισμα,

| one Lord, one faith, one baptism,

**GROUND OF UNITY (2ND TRIAD)** **ASYNDETON** The second triad — Lord, faith, baptism — clusters around the Son: the one Lord confessed by one faith and sealed in one baptism.

εἷς  
one  
Nominative  
*attributive numeral*  
| εἷς: 'one'; the fourth 'one,' now of the Lord.

κύριος  
Lord  
Nominative  
*nominative (verbless clause)*  
| κύριος: 'Lord'; the one Lord Jesus Christ, sole object of the church's allegiance (cf. 1 Cor 8:6).

μία  
one  
Nominative  
*attributive numeral (fem.)*

πίστις  
faith  
Nominative  
*nominative (verbless clause)*  
| πίστις: 'faith'; the one believing response to the one Lord (or the one body of faith confessed).

ἐν

one

Nominative

*attributive numeral*

βάπτισμα

baptism

Nominative

*nominative (verbless clause)*

βάπτισμα: 'baptism'; the one initiatory rite into the one Lord — the outward badge of the one faith.

## 6 εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.

one God and Father of all, who is over all and through all and in all.

GROUND OF UNITY (CLIMAX) ASYNDETON The climax of the seven: the one God and Father, encompassed in a triple 'all' — transcendent over, pervasive through, and immanent in all. The triad of triads is Trinitarian (Spirit, Lord, Father).

εἷς

one

Nominative

*attributive numeral*

εἷς: 'one'; the seventh and climactic 'one' — the one God.

θεὸς

God

Nominative

*nominative (verbless clause)*

θεός: 'God'; the foundational monotheism (Deut 6:4) underlying the whole sevenfold confession.

καὶ

and

*coordinating conjunction (epexegetic)*

πατὴρ

Father

Nominative

*apposition to θεός*

πατήρ: 'Father'; the relational title binding the family of v.4 — the household of God (2:19).

πάντων

of all

Genitive

*genitive (objective/possessive: Father over all)*

πᾶς: 'all'; here masc./neut. — of all persons (and things), the universal fatherhood within the redeemed.

ὁ

the (one)

Nominative

*article (substantizing the prep. phrases)*

ἐπὶ

over

*preposition + genitive (supremacy)*

ἐπί: 'upon, over'; God's transcendence — sovereign above all.

πάντων

all

Genitive

*object of ἐπί*

καὶ  
and  
*coordinating conjunction*

διὰ  
through  
*preposition + genitive (pervasive agency)*  
| διὰ: 'through'; God's immanent working that pervades all.

πάντων  
all  
Genitive  
*object of διὰ*

καὶ  
and  
*coordinating conjunction*

ἐν  
in  
*preposition + dative (indwelling)*  
| ἐν: 'in'; God's indwelling presence — immanent in all his people.

πᾶσιν  
all  
Dative  
*object of ἐν*  
| πᾶς: 'all'; the third 'all' — likely 'in us all,' the indwelling within the whole body.

## 7 Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

| But to each one of us grace was given according to the measure of the gift of Christ.

| CONTRAST (UNITY TO DIVERSITY) **δέ** A counterpoint to the sevenfold 'one': within the unity there is diversity. The 'but' pivots from corporate oneness to the distinct grace apportioned to each member.

Ἐνὶ  
to one  
Dative  
*indirect object (distributive w/ ἐκάστῳ)*  
| εἷς: 'one'; ἐνὶ ἐκάστῳ = 'to each single one' — the numeral now individualizes rather than unifies.

δὲ  
but  
*adversative/transitional conjunction*  
| δέ: 'but, and'; marks the turn from the unity of vv.4-6 to the diversity of gifts.

ἐκάστῳ  
each  
Dative  
*dat. indirect object (recipient)*  
| ἕκαστος: 'each, every one'; grace is not generic but personally distributed.

ἡμῶν  
of us  
Genitive  
*partitive genitive*

## ἔδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

*main verb (divine passive)*

→ constative aorist

δίδωμι: 'give'; the passive points to Christ as giver — grace is gift, not achievement (cf. v.8 ἔδωκεν).

## ἡ

the

Nominative

article

## χάρις

grace

Nominative

subject of ἔδόθη

χάρις: 'grace'; here the enabling gift for service (charism), not only saving favor — grace particularized.

## κατὰ

according to

*preposition + accusative (standard/measure)*

## τὸ

the

Accusative

article

## μέτρον

measure

Accusative

object of κατὰ (norm)

μέτρον: 'measure, portion'; Christ apportions a determined amount to each — gifts differ in scale (cf. Rom 12:3).

## τῆς

of the

Genitive

article

## δωρεᾶς

gift

Genitive

*genitive of source (the measure that the gift sets)*

δωρεά: 'free gift, bounty'; stresses the gratuity — what Christ bestows lavishly and without payment.

## τοῦ

of

Genitive

article

## Χριστοῦ

Christ

Genitive

*genitive of source/possession (the gift is Christ's)*

Χριστός: 'Christ'; the ascended Lord is himself the dispenser of the gifts now described.

## 8 διὸ λέγει· Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.

Therefore it says: "Having ascended on high he led captivity captive; he gave gifts to men."

**SCRIPTURAL GROUND (CITATION)** διὸ An inference-and-proof: 'therefore' Scripture (Ps 68:18) is cited to ground the giving of v.7. The quotation has 'he gave' where the psalm has 'he received' — Paul reads the triumphant Christ as distributing spoils.

διὸ

therefore

*inferential conjunction*

διό: 'wherefore' (δι' ὅ); introduces the scriptural warrant for the apportioned grace.

λέγει

it says

Pres Act Indic 3 Sg · λέγω

*verb of citation (subject 'Scripture/he' implied)*

→ gnomic/timeless present

λέγω: 'say'; standard citation formula — the abiding voice of Scripture (or God in it).

Ἀναβὰς

having ascended

Aor Act Ptc · Nom Sg Masc · ἀναβαίνω

*temporal/circumstantial ptc. (antecedent)*

→ constative aorist (antecedent action)

ἀναβαίνω: 'go up, ascend'; the verb on which the midrash of vv.9–10 turns.

εἰς

to

*preposition + accusative (direction)*

ὕψος

the height

Accusative

*object of εἰς (goal)*

ὕψος: 'height, high place'; the heavenly heights to which Christ ascended (cf. 1:20–21).

ἠχμαλώτευσεν

he led captive

Aor Act Indic 3 Sg · αἰχμαλωτεύω

*main verb (citation)*

→ constative aorist

αἰχμαλωτεύω: 'take captive' (from αἰχμή, 'spear' + ἀλίσκομαι); a victor's triumphal procession of captives.

αἰχμαλωσίαν

captivity

Accusative

*cognate accusative (the body of captives)*

αἰχμαλωσία: 'captivity, a body of captives'; the abstract for the concrete — the train of vanquished foes.

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

*main verb (citation)*

→ constative aorist

δίδωμι: 'give'; the verb (against the LXX 'received') frames Christ as distributing the spoils of conquest.

## δώρα

gifts

Accusative

*direct object of ἔδωκεν*

δώρα: 'gift'; the spoils given to men — interpreted in v.11 as the gifted ministers.

## τοῖς

to the

Dative

*article*

## ἀνθρώποις

men

Dative

*dat. indirect object (recipients)*

ἄνθρωπος: 'human being, person'; the beneficiaries of the ascended Christ's largesse.

## 9 τὸ δὲ Ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς;

Now this "He ascended" — what does it mean except that he also descended into the lower parts of the earth?

**EXPOSITION OF THE CITATION** **δέ** Paul exegetes the psalm's verb: an ascent presupposes a prior descent. 'The lower parts of the earth' is most likely the earth itself (the incarnation) or, on another view, the realm of the dead.

## τὸ

the (phrase)

Nominative

*article (nominalizing the quoted word)*

## δὲ

now

*transitional conjunction*

δέ: 'now, and'; introduces the explanatory comment on the cited verb.

## Ἀνέβη

"He ascended"

Aor Act Indic 3 Sg · ἀναβαίνω

*quoted verb (subject of ἐστὶν via τὸ)*

→ constative aorist (cited)

ἀναβαίνω: 'ascend'; the very word of v.8 now placed under exposition.

## τί

what

Nominative

*interrogative pronoun (predicate)*

## ἐστὶν

is/means

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ stative present

## εἰ

if

*conjunction (εἰ μὴ = 'except')*

## μὴ

not

*negative (with εἰ = 'except, but')*

εἰ μὴ: 'except, unless'; introduces the only possible inference from the ascent.

## ὅτι

that

*conjunction (content clause)*

<p>καὶ also <i>adverbial/ascensive conjunction</i></p>	<p>κατέβη he descended Aor Act Indic 3 Sg · καταβαίνω <i>main verb (ὄρι clause)</i> → <i>constative aorist</i> καταβαίνω: 'go down, descend'; the counterpart to ἀναβαίνω — the descent that the ascent presupposes.</p>	<p>εἰς into <i>preposition + accusative (direction)</i></p>	<p>τὰ the Accusative <i>article</i></p>
<p>κατώτερα lower Accusative <i>attributive adjective (comparative)</i> κατώτερος: 'lower' (comparative of κάτω); the depth answering the height of v.8.</p>	<p>μέρη parts Accusative <i>object of εἰς (goal of descent)</i> μέρος: 'part, region'; 'the lower parts of the earth' — the earth itself (epexegetic gen.) or the underworld.</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>γῆς earth Genitive <i>genitive of apposition (the parts that are the earth) or partitive</i> γῆ: 'earth, land'; likely an epexegetic genitive — the low region which is the earth, i.e. the incarnation.</p>

10 ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

The one who descended is himself also the one who ascended far above all the heavens, that he might fill all things.

CONCLUSION OF THE EXPOSITION **ASYNDETON** The identity of the descending and ascending one is asserted: the humbled Christ is the exalted Christ, and the purpose of his ascent is cosmic — to fill all things (cf. 1:23).

ὁ

the (one)

Nominative

article (substantizes ptc.)

καταβὰς

who descended

Aor Act Ptc · Nom Sg Masc · καταβαίνω

substantival participle (subject)

→ constative aorist

καταβαίνω: 'descend'; the descended one — the subject identified with the ascended one.

αὐτός

himself

Nominative

intensive pronoun (identity)

αὐτός: 'he himself'; emphatic — one and the same person, against any separation of the humbled and exalted Christ.

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula of identity)

→ stative present

καὶ

also

adverbial/ascensive conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀναβὰς

who ascended

Aor Act Ptc · Nom Sg Masc · ἀναβαίνω

substantival participle (predicate nom.)

→ constative aorist

ἀναβαίνω: 'ascend'; the ascended one — predicated as identical to the descended one.

ὑπεράνω

far above

improper preposition + genitive (place)

ὑπεράνω: 'high above, far above' (ὑπέρ + ἄνω); the supreme exaltation (cf. 1:21).

πάντων

all

Genitive

attributive adjective

τῶν

the

Genitive

article

οὐρανῶν

heavens

Genitive

object of ὑπεράνω

οὐρανός: 'heaven'; the plural reflects the layered heavens of Jewish cosmology — Christ above them all.

ἵνα

that

conjunction (purpose)

## πληρώση

he might fill

Aor Act Subj 3 Sg · πληρώω

*subjunctive (purpose clause)*

→ constative aorist (purpose)

πληρώω: 'fill, fulfill, complete'; the ascent's goal — Christ's pervasive, cosmic presence (1:23; 3:19).

## τὰ

the

Accusative

*article*

## πάντα

all things

Accusative

*direct object of πληρώση*

πᾶς: 'all'; τὰ πάντα = 'the universe, all things' — the totality Christ fills.

11 καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,

And he himself gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers,

APPLICATION OF THE CITATION καὶ The 'gifts to men' of v.8 are now identified: not abilities but persons — gifted ministers given to the church. The emphatic 'he himself' makes Christ the giver.

## καὶ

and

*coordinating conjunction*

## αὐτὸς

he himself

Nominative

*intensive pronoun (emphatic subject)*

αὐτός: 'he himself'; the ascended Christ of v.10 personally bestows the ministers — emphatic.

## ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

*main verb*

→ constative aorist

δίδωμι: 'give'; echoes the citation's ἔδωκεν (v.8) — the gifts are the gifted men themselves.

## τοὺς

the (some)

Accusative

*article (w/ μὲν ... δέ = 'some ... others')*

μὲν

on the one hand

particle (μὲν ... δέ correlation)

μὲν: correlative particle; τοὺς μὲν ...  
τοὺς δέ = 'some ... and some.'

ἀποστόλους

apostles

Accusative

object of ἔδωκεν (double accusative)

ἀπόστολος: 'sent one, envoy'; the  
foundational, commissioned witnesses  
(cf. 2:20).

τούς

the (some)

Accusative

article (correlative)

δὲ

and (others)

particle (correlative δέ)

προφήτας

prophets

Accusative

object of ἔδωκεν

προφήτης: 'prophet'; NT prophets,  
paired with apostles as the church's  
foundation (2:20; 3:5).

τούς

the (some)

Accusative

article (correlative)

δὲ

and (others)

particle (correlative)

εὐαγγελιστάς

evangelists

Accusative

object of ἔδωκεν

εὐαγγελιστής: 'bringer of good news,  
evangelist'; itinerant gospel-preachers  
(cf. Acts 21:8; 2 Tim 4:5).

τούς

the (some)

Accusative

article (correlative)

δὲ

and (others)

particle (correlative)

ποιμένας

pastors/shepherds

Accusative

object of ἔδωκεν

ποιμήν: 'shepherd'; the only NT use of  
the noun for a church office — one  
article likely binds it to 'teachers.'

καὶ

and

coordinating conjunction (single article, one  
group)

διδασκάλους

teachers

Accusative

object of ἔδωκεν (joined under one article to  
ποιμένας)

διδάσκαλος: 'teacher'; the shared article  
(Granville Sharp pattern) suggests  
'pastor-teachers' as one office.

## 12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

for the equipping of the saints for the work of ministry, for the building up of the body of Christ,

**PURPOSE OF THE GIFTS** **ASYNDETON** A three-clause purpose chain. The shift of preposition (πρὸς then εἰς) suggests the ministers equip the saints, so that the saints do the ministry that builds the body — every member a worker.

<p><b>πρὸς</b> for <i>preposition + accusative (purpose)</i></p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>καταρτισμὸν</b> equipping Accusative <i>object of πρὸς (purpose)</i></p> <p>καταρτισμός: 'equipping, perfecting' (cf. mending nets, setting a bone); fitting the saints for their task.</p>	<p><b>τῶν</b> of the Genitive <i>article</i></p>
<p><b>ἁγίων</b> saints Genitive <i>objective genitive (the saints are equipped)</i></p> <p>ἅγιος: 'holy one, saint'; the whole people of God, who are themselves to minister.</p>	<p><b>εἰς</b> for <i>preposition + accusative (purpose/goal)</i></p>	<p><b>ἔργον</b> work Accusative <i>object of εἰς (goal)</i></p> <p>ἔργον: 'work, deed'; the active service to which the equipped saints are sent.</p>	<p><b>διακονίας</b> of ministry Genitive <i>genitive of apposition/content</i></p> <p>διακονία: 'service, ministry'; from δίακονος ('servant') — practical service rendered to the body.</p>
<p><b>εἰς</b> for <i>preposition + accusative (ultimate goal)</i></p>	<p><b>οἰκοδομὴν</b> building up Accusative <i>object of εἰς (ultimate goal)</i></p> <p>οἰκοδομή: 'building, edification' (οἶκος + δέμω); the architectural metaphor of 2:21 applied to growth.</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>σώματος</b> body Genitive <i>objective genitive (the body is built)</i></p> <p>σῶμα: 'body'; the church (v.4), here as the structure being edified.</p>

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

*possessive genitive (the body belonging to Christ)*

Χριστός: 'Christ'; the body is his — built up toward him as Head (v.15).

13 μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,

until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature of the fullness of Christ,

TERMINUS OF THE GROWTH **μέχρι** The goal toward which the building tends: a corporate maturity, defined by three parallel 'unto' phrases — unity of faith/knowledge, the mature Man, the full measure of Christ's stature.

μέχρι

until

*conjunction (temporal goal)*

μέχρι: 'until, as far as'; marks the terminus of the building process — corporate maturity.

καταστήσωμεν

we attain

Aor Act Subj 1 Pl · καταντάω

*subjunctive (temporal-final clause)*

→ *constative aorist (goal)*

καταντάω: 'arrive at, attain' (of reaching a destination); the church 'arrives' at maturity together.

οἱ

the

Nominative

article

πάντες

all

Nominative

*subject (οἱ πάντες = 'all of us together')*

πᾶς: 'all'; the corporate 'all' — maturity is reached collectively, not individually.

εἰς

to

*preposition + accusative (goal)*

τὴν

the

Accusative

*article*

ἐνότητα

unity

Accusative

*object of εἰς (goal)*

ἐνότης: 'unity'; the same rare word as v.3 — now a goal to be attained, not only a gift to be kept.

τῆς

of the

Genitive

*article*

πίστεως

faith

Genitive

*objective genitive (unity in faith)*

πίστις: 'faith'; here the shared content/confession toward which the body grows in agreement.

καὶ

and

*coordinating conjunction*

τῆς

of the

Genitive

*article*

ἐπιγνώσεως

knowledge

Genitive

*objective genitive (unity in knowledge)*

ἐπίγνωσις: 'full/deep knowledge' (ἐπι-intensive of γνώσις); experiential, relational knowing of the Son.

τοῦ

of the

Genitive

*article*

υἱοῦ

Son

Genitive

*objective genitive (knowledge of the Son)*

υἱός: 'Son'; the object of both faith and knowledge — Christ in his divine sonship.

τοῦ

of

Genitive

*article*

Θεοῦ

of God

Genitive

*genitive of relationship*

εἰς

to

*preposition + accusative (goal, parallel)*

ἄνδρα

a man

Accusative

*object of εἰς (goal)*

ἄνθρωπος: 'man, full-grown male'; the corporate church pictured as one mature Man (contrast 'infants,' v.14).

τέλειον

mature/perfect

Accusative

*attributive adjective*

τέλειος: 'complete, mature, full-grown' (from τέλος, 'goal'); adulthood vs. childishness, not sinlessness.

εἰς

to

*preposition + accusative (goal, parallel)*

## μέτρον

measure

Accusative

*object of εἰς (goal)*

μέτρον: 'measure'; here the full standard of growth (cf. v.7), set by Christ's own fullness.

## ἡλικίας

of stature/age

Genitive

*genitive of apposition/quality*

ἡλικία: 'stature, full age, maturity'; the full-grown size answering to 'mature man.'

## τοῦ

of the

Genitive

*article*

## πληρώματος

fullness

Genitive

*genitive of source/content*

πλήρωμα: 'fullness, that which fills'; the goal is to embody Christ's own completeness (1:23; 3:19).

## τοῦ

of

Genitive

*article*

## Χριστοῦ

Christ

Genitive

*possessive/subjective genitive*

Χριστός: 'Christ'; the measure of maturity is nothing less than Christ's own fullness.

14 ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης,

so that we may no longer be infants, tossed by waves and carried about by every wind of teaching, by the trickery of men, in craftiness toward the scheming of deceit,

NEGATIVE PURPOSE ἵνα The flip side of maturity: stability. Doctrinal maturity protects against being swept about — the storm-and-sea imagery vividly portrays the instability of the immature.

ἵνα

so that

conjunction (purpose)

μηκέτι

no longer

adverb (negative time)

μηκέτι: 'no longer'; the maturity of v.13 leaves childishness behind.

ᾧμεν

we may be

Pres Act Subj 1 Pl · εἰμί

subjunctive (purpose clause)

→ stative present

νήπιοι

infants

Nominative

predicate nominative

νήπιος: 'infant, child' (lit. 'non-speaking'); the immature believer, easily deceived — opposite of τέλειος (v.13).

κλυδωνιζόμενοι

tossed by waves

Pres Mid/Pass Ptc · Nom Pl Masc ·

κλυδωνίζομαι

adverbial ptc. (describing νήπιοι)

→ present (durative)

κλυδωνίζομαι: 'be tossed by the surge' (from κλύδων, 'wave'); the instability of those without doctrinal anchor.

καὶ

and

coordinating conjunction

περιφερόμενοι

carried about

Pres Pass Ptc · Nom Pl Masc · περιφέρω

adverbial ptc. (describing νήπιοι)

→ present (durative)

περιφέρω: 'carry around' (περί + φέρω); whirled about with no fixed course — at the mercy of every gust.

παντί

every

Dative

attributive adjective

πᾶς: 'every'; no doctrine is too slight to unsettle the immature.

ἀνέμῳ

wind

Dative

dat. of means/agent (instrument of tossing)

ἄνεμος: 'wind'; teaching pictured as a gale that drives the rudderless about.

τῆς

of the

Genitive

article

διδασκαλίας

teaching/doctrine

Genitive

genitive of source (wind that doctrine produces)

διδασκαλία: 'teaching, doctrine'; here the shifting human teachings that threaten the unwary.

ἐν

by

preposition + dative (means)

<p><b>τῇ</b> the Dative article</p>	<p><b>κυβεία</b> trickery Dative dat. of means κυβεία: 'dice-playing, sleight of hand' (from κύβος, 'die'); the cheating manipulation of false teachers.</p>	<p><b>τῶν</b> of the Genitive article</p>	<p><b>ἀνθρώπων</b> men Genitive subjective genitive (the trickery men practice) ἄνθρωπος: 'human, person'; merely human deceivers, set against the divinely given teachers of v.11.</p>
<p><b>ἐν</b> in preposition + dative (manner)</p>	<p><b>πανουργία</b> craftiness Dative dat. of manner πανουργία: 'cunning, unscrupulousness' (lit. 'ready to do anything'); craft that stops at nothing.</p>	<p><b>πρὸς</b> toward preposition + accusative (purpose/result)</p>	<p><b>τὴν</b> the Accusative article</p>
<p><b>μεθοδεῖαν</b> scheming Accusative object of πρὸς (aim of the craft) μεθοδεῖα: 'scheming, stratagem' (μετά + ὁδός, 'method'); the systematic deceit also ascribed to the devil (6:11).</p>	<p><b>τῆς</b> of Genitive article</p>	<p><b>πλάνης</b> deceit/error Genitive genitive of source/quality πλάνη: 'wandering, error, deceit' (cf. 'planet,' a wanderer); the deceit that leads astray.</p>	

15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξησόμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός,

but speaking the truth in love, we may grow up in all things into him who is the head, Christ,

POSITIVE CONTRAST **δέ** The healthy alternative to being tossed about: truth held in love, producing organic growth 'into' Christ the Head. Truth and love together, not either alone.

## ἀληθεύοντες

speaking the truth

Pres Act Ptc · Nom Pl Masc · ἀληθεύω

*adverbial ptc. (manner/means)*

→ present (durative)

ἀληθεύω: 'be truthful, deal truly';  
broader than mere speech — living and  
holding the truth, here joined to love.

## δὲ

but

*adversative conjunction*

δέ: 'but'; sets the truthful, loving  
growth against the deceit of v.14.

## ἐν

in

*preposition + dative (manner/sphere)*

## ἀγάπη

love

Dative

*dat. of manner*

ἀγάπη: 'love'; truth without love  
wounds, love without truth flatters —  
the two must be wed.

## αὐξήσωμεν

we may grow

Aor Act Subj 1 Pl · αὐξάνω

*subjunctive (hortatory/continuation of ἵνα)*

→ constative aorist (ingressive nuance)

αὐξάνω: 'grow, increase'; the organic  
growth of the body toward its Head.

## εἰς

into

*preposition + accusative (goal/direction)*

## αὐτόν

him

Accusative

*object of εἰς (goal of growth)*

## τὰ

the

Accusative

*article*

## πάντα

in all things

Accusative

*accusative of respect (in all respects)*

πᾶς: 'all'; τὰ πάντα adverbial — growth  
'in every respect' into Christ.

## ὅς

who

Nominative

*relative pronoun (subject of ἔστιν)*

## ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula, rel. clause)*

→ stative present

## ἡ

the

Nominative

*article*

## κεφαλή

head

Nominative

*predicate nominative*

κεφαλή: 'head'; Christ as the source and  
ruler of the body's growth (cf. 1:22; Col  
2:19).

## Χριστός

Christ

Nominative

*apposition to ἡ κεφαλή*

Χριστός: 'Christ'; named explicitly as  
the Head — the goal and source of all  
growth.

16 ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

from whom the whole body, being joined and held together by every supporting ligament, according to the working in measure of each individual part, produces the growth of the body for the building up of itself in love.

SOURCE AND MECHANISM OF GROWTH **ἐξ οὗ** An intricate anatomy of body life: Christ the Head is the source ('from whom'); the body, fitted together by every joint, grows by each part's proportionate working — the goal again being self-edification in love.

<p>ἐξ</p> <p>from</p> <p><i>preposition + genitive (source)</i></p>	<p>οὗ</p> <p>whom</p> <p>Genitive</p> <p><i>relative pronoun (object of ἐξ; antecedent Christ)</i></p>	<p>πᾶν</p> <p>whole</p> <p>Nominative</p> <p><i>attributive adjective</i></p> <p>πᾶς: 'whole, all'; the entire body, not isolated members, is in view.</p>	<p>τὸ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>
<p>σῶμα</p> <p>body</p> <p>Nominative</p> <p><i>subject of ποιεῖται</i></p> <p>σῶμα: 'body'; the church, here as a living organism that grows itself under the Head.</p>	<p>συναρμολογούμενον</p> <p>being joined together</p> <p>Pres Pass Ptc · Nom Sg Neut · συναρμολογέω</p> <p><i>adverbial/attributive ptc. (describing σῶμα)</i></p> <p>→ present (ongoing)</p> <p>συναρμολογέω: 'fit/frame together' (σύν + ἄρμός, 'joint' + λέγω); a building term reused of the body (cf. 2:21).</p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>συμβιβαζόμενον</p> <p>held together</p> <p>Pres Pass Ptc · Nom Sg Neut · συμβιβάζω</p> <p><i>adverbial/attributive ptc. (describing σῶμα)</i></p> <p>→ present (ongoing)</p> <p>συμβιβάζω: 'bring together, knit, unite' (σύν + βιβάζω); the body cohering as a single, interlocked whole.</p>

διὰ

through

*preposition + genitive (means)*

πάσης

every

Genitive

*attributive adjective*

πᾶς: 'every'; every single connecting point contributes.

ἀφῆς

ligament/joint

Genitive

*object of διὰ (means)*

ἀφή: 'contact, joint, ligament' (from ἄπτω, 'fasten'); the connecting bands that supply the body.

τῆς

of the

Genitive

*article*

ἐπιχορηγίας

supply/support

Genitive

*genitive of function (the joint that supplies)*

ἐπιχορηγία: 'supply, support' (orig. defraying a chorus's costs); the provision each joint conveys.

κατ'

according to

*preposition + accusative (norm)*

ἐνέργειαν

working

Accusative

*object of κατά (norm)*

ἐνέργεια: 'operation, effective working' (cf. 'energy'); the active functioning of each part.

ἐν

in

*preposition + dative (measure)*

μέτρῳ

measure

Dative

*dat. of measure/manner*

μέτρον: 'measure'; the proportioned working — each part contributes its allotted share (cf. v.7).

ἐνός

of one

Genitive

*attributive (w/ ἐκάστου = 'each single')*

εἷς: 'one'; ἐνός ἐκάστου = 'each individual' — every member matters.

ἐκάστου

each

Genitive

*attributive adjective*

ἐκάστος: 'each'; the distributive stress — body growth depends on every part.

μέρους

part

Genitive

*subjective genitive (each part's working)*

μέρος: 'part, member'; the individual constituents of the body.

τὴν

the

Accusative

*article*

αὐξήσιν

growth

Accusative

*direct object of ποιεῖται*

αὐξήσις: 'growth, increase' (cf. αὐξάνω, v.15); the noun for the body's organic enlargement.

τοῦ

of the

Genitive

*article*

σώματος

body

Genitive

*objective/possessive genitive (the body's growth)*

σῶμα: 'body'; the growth belongs to the whole organism.

## ΠΟΙΕΪΤΑΙ

produces/makes

Pres Mid Indic 3 Sg · ποιέω

*main verb (middle: for itself)*

→ customary/durative present

ποιέω (mid.): 'make, produce (for oneself)'; the body brings about its own growth under Christ.

## εἰς

for

*preposition + accusative (purpose)*

## οἰκοδομῆν

building up

Accusative

*object of εἰς (purpose)*

οἰκοδομή: 'edification, building'; the same goal as v.12 — now the body edifies itself.

## ἑαυτοῦ

of itself

Genitive

*reflexive genitive (objective)*

ἑαυτοῦ: 'of itself'; the body builds itself — corporate, mutual edification.

## ἐν

in

*preposition + dative (sphere/manner)*

## ἀγάπη

love

Dative

*dat. of manner/sphere*

ἀγάπη: 'love'; the section opens (v.2) and closes (v.16) in love — its sphere and atmosphere.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

This therefore I say and testify in the Lord, that you no longer walk as also the Gentiles walk, in the futility of their mind,

RESUMED EXHORTATION οὖν Picking up the 'walk' theme of v.1, Paul issues a solemn charge to abandon the old pagan way of life. The double 'I say and testify' lends weight; the futile mind is the root of the Gentile walk.

## Τούτο

this

Accusative

*direct object (cataphoric, points forward)*

οὗτος: 'this'; anticipates the content of the charge that follows.

## οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; resumes the practical appeal of v.1 after the digression on gifts and growth.

## λέγω

I say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ customary present

λέγω: 'say'; the verb of declaration introducing the formal charge.

## καὶ

and

*coordinating conjunction*

## μαρτύρομαι

I testify/solemnly affirm

Pres Mid Indic 1 Sg · μαρτύρομαι

*main verb (coordinate)*

→ customary present

μαρτύρομαι: 'call to witness, solemnly declare'; raises the appeal to the level of solemn adjuration.

## ἐν

in

*preposition + dative (sphere/authority)*

## κυρίῳ

the Lord

Dative

*dat. of sphere (the charge has the Lord's authority)*

κύριος: 'Lord'; the testimony is given in union with and on the authority of Christ.

## μηκέτι

no longer

*adverb (negative time)*

μηκέτι: 'no longer'; a decisive break with the former manner of life.

## ὑμᾶς

you

Accusative

*accusative subject of the infinitive*

## περιπατεῖν

to walk

Pres Act Inf · περιπατέω

*infinitive (content of λέγω, indirect command)*

→ present (habitual conduct)

περιπατέω: 'walk'; the life-conduct metaphor — they must no longer live as they once did.

## καθὼς

as

*comparative conjunction*

καθὼς: 'just as'; draws the comparison with the Gentile walk now to be renounced.

## καὶ

also

*adverbial conjunction*

<p><b>τὰ</b> the Nominative <i>article</i></p>	<p><b>ἔθνη</b> Gentiles/nations Nominative <i>subject of περιπατεῖ</i></p> <p>ἔθνος: 'nation'; here 'the (pagan) Gentiles' — the unbelieving outsiders, viewed ethically (cf. 2:11).</p>	<p><b>περιπατεῖ</b> walks Pres Act Indic 3 Sg · περιπατέω <i>main verb (comparative clause)</i></p> <p>→ customary present</p> <p>περιπατέω: 'walk'; the characteristic conduct of the pagan world.</p>	<p><b>ἐν</b> in <i>preposition + dative (sphere/manner)</i></p>
<p><b>ματαιότητι</b> futility Dative <i>dat. of sphere/manner</i></p> <p>ματαιότης: 'emptiness, futility, purposelessness'; the same word for creation's bondage (Rom 8:20) — pagan thought leads nowhere.</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>νοῦς</b> mind Genitive <i>genitive of source (futility that the mind breeds)</i></p> <p>νοῦς: 'mind, understanding'; the seat of the problem — a mind set on emptiness (contrast the renewed mind, v.23).</p>	<p><b>αὐτῶν</b> their Genitive <i>genitive of possession</i></p>

**18** ἔσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their heart,

**DIAGNOSIS OF THE PAGAN CONDITION** **ASYNDETON** A chain of perfect participles diagnoses the Gentile plight: a settled darkness and alienation, caused by ignorance and a hardened heart. The intellect, the relationship with God, and the will are all corrupted.

## ἔσκοτωμένοι

darkened

Perf Pass Ptc · Nom Pl Masc · σκοτώω

*predicate ptc. (w/ ὄντες)*

→ intensive perfect (settled state)

σκοτώω: 'darken' (from σκότος, 'darkness'); the perfect marks a fixed condition of mental darkness.

## τῆ

the

Dative

article

## διανοία

understanding

Dative

*dat. of respect (darkened as to the mind)*

διάνοια: 'understanding, faculty of thought' (διά + νοῦς); the discursive intellect, here benighted.

## ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἶμι

*adverbial ptc. (periphrastic w/ ἔσκοτωμένοι)*

→ stative present

## ἀπηλλοτριωμένοι

alienated

Perf Pass Ptc · Nom Pl Masc ·

ἀπαλλοτριώω

*predicate ptc.*

→ intensive perfect (settled estrangement)

ἀπαλλοτριώω: 'estrangle, alienate' (ἀπό + ἀλλότριος, 'belonging to another'); cf. 2:12 — strangers to God's life.

## τῆς

from the

Genitive

article

## ζωῆς

life

Genitive

*genitive of separation (alienated from)*

ζωή: 'life'; the divine life from which paganism is cut off — spiritual death.

## τοῦ

of

Genitive

article

## θεοῦ

of God

Genitive

*genitive of source (life that God gives)*

## διὰ

because of

*preposition + accusative (cause)*

## τὴν

the

Accusative

article

## ἄγνοιαν

ignorance

Accusative

*object of διὰ (cause)*

ἄγνοια: 'ignorance' (α-privative + γνώσις); not innocent but culpable — a willful not-knowing of God.

## τὴν

the

Accusative

*article (attributive)*

## οὕσαν

that is

Pres Act Ptc · Acc Sg Fem · εἶμι

*attributive participle (modifies ἄγνοιαν)*

→ stative present

## ἐν

in

*preposition + dative (location)*

## αὐτοῖς

them

Dative

*object of ἐν (locative)*

διὰ

because of

*preposition + accusative (cause)*

τὴν

the

Accusative

article

πώρωσιν

hardness

Accusative

*object of διὰ (deeper cause of the ignorance)*

πώρωσις: 'hardening, callousness' (from πῶρος, a hard stone/callus); the root cause — a petrified heart.

τῆς

of the

Genitive

article

καρδίας

heart

Genitive

*genitive of source (hardness of the heart)*

καρδία: 'heart'; the inner center of will and feeling — its callousness lies beneath the darkened mind.

αὐτῶν

their

Genitive

*genitive of possession*

19 οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

who, having become callous, gave themselves over to licentiousness, for the working of every kind of impurity with greediness.

RESULT OF THE HARDENING οἵτινες The downward spiral reaches its outcome: past feeling, they hand themselves over to sensuality. Here it is they who 'gave themselves over' (cf. God's 'giving over' in Rom 1) — willful self-abandonment.

<p><b>οἵτινες</b> who Nominative <i>relative pronoun (qualitative: 'such as')</i></p> <p>ὅστις: 'whoever, such as'; the qualitative relative — 'people of the sort who...'</p>	<p><b>ἀπηληγότες</b> having become callous Perf Act Ptc · Nom Pl Masc · ἀπαλέγω <i>adverbial ptc. (causal/temporal)</i></p> <p>→ <b>intensive perfect (resultant state)</b></p> <p>ἀπαλέγω: 'cease to feel pain, become callous' (ἀπό + ἀλέγω, 'feel pain'); past feeling, beyond moral sensation.</p>	<p><b>ἐαυτούς</b> themselves Accusative <i>reflexive direct object</i></p> <p>ἐαυτοῦ: 'themselves'; the emphatic reflexive — their ruin is self-inflicted, a deliberate surrender.</p>	<p><b>παρέδωκαν</b> gave over Aor Act Indic 3 Pl · παραδίωμι <i>main verb</i></p> <p>→ <b>constative aorist</b></p> <p>παραδίωμι: 'hand over, deliver up'; the same verb of God's judicial 'giving over' (Rom 1:24) — here self-surrender.</p>
<p><b>τῇ</b> to Dative <i>article</i></p>	<p><b>ἀσελγεία</b> licentiousness Dative <i>dat. indirect object (to which they surrendered)</i></p> <p>ἀσελγεία: 'debauchery, shameless sensuality'; unbridled excess with no regard for shame or public opinion.</p>	<p><b>εἰς</b> for <i>preposition + accusative (purpose/result)</i></p>	<p><b>ἐργασίαν</b> the working/practice Accusative <i>object of εἰς (result)</i></p> <p>ἐργασία: 'work, practice, performance'; the active pursuit — they make a business of impurity.</p>
<p><b>ἀκαθαρσίας</b> of impurity Genitive <i>objective genitive</i></p> <p>ἀκαθαρσία: 'uncleanness, impurity' (α-privative + καθάρως, 'clean'); moral filth, esp. sexual.</p>	<p><b>πάσης</b> of every kind Genitive <i>attributive adjective</i></p> <p>πᾶς: 'all, every'; impurity in every form — no boundary remains.</p>	<p><b>ἐν</b> with <i>preposition + dative (manner/attendant)</i></p>	<p><b>πλεονεξία</b> greediness Dative <i>dat. of manner (the grasping spirit behind it)</i></p> <p>πλεονεξία: 'greed, covetousness' (lit. 'wanting more'); the insatiable craving that drives the impurity (cf. 5:3).</p>

## 20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

But you did not so learn Christ,

**SHARP CONTRAST** **δέ** The emphatic 'But you' breaks decisively from the pagan portrait. To 'learn Christ' is a striking phrase — not learning about doctrines but learning a Person.

## ὑμεῖς

you

Nominative

*subject (emphatic, fronted pronoun)*

οὐ (pl.): 'you'; the emphatic position sets the believers in stark contrast to the Gentiles of vv.17–19.

## δὲ

but

*adversative conjunction*

δέ: 'but'; the strong contrast pivoting from the old walk to the new.

## οὐχ

not

*negative particle*

## οὕτως

so/in this way

*adverb (manner)*

οὕτως: 'thus, in this way'; 'not thus' — Christ was not learned as a license for the pagan walk.

## ἐμάθετε

you learned

Aor Act Indic 2 Pl · μαθάνω

*main verb*

→ *constative aorist (their conversion)*

μαθάνω: 'learn'; 'to learn Christ' (object a person) is unique — to come to know and receive him as Lord.

## τὸν

the

Accusative

*article*

## Χριστόν

Christ

Accusative

*direct object of ἐμάθετε*

Χριστός: 'Christ'; the personal object of learning — discipleship is learning a Person, not a system.

21 εἰ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ,

if indeed you heard him and were taught in him, as truth is in Jesus —

**CONFIRMING CONDITION** εἰ γε Not a doubting 'if' but a confident appeal to what is assumed true: 'since indeed.' The hearing and teaching are 'in him' — Christ is both the lesson and the sphere of learning.

## εἰ

if

*conditional conjunction*

## γε

indeed

*emphatic particle (εἰ γε = 'if indeed, since')*

γε: emphatic particle; εἰ γε assumes the condition true — 'since you surely did.'

## αὐτὸν

him

Accusative

*direct object of ἠκούσατε*

αὐτός: 'him'; the object of hearing is Christ himself — not merely about him but him.

## ἠκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

*main verb (protasis)*

→ *constative aorist*

ἀκούω: 'hear'; to hear Christ — he is present and speaking in the gospel preached to them.

καὶ

and

*coordinating conjunction*

ἐν

in

*preposition + dative (sphere)*

αὐτῷ

him

Dative

*dat. of sphere (taught within union with Christ)*

ἐδιδάχθητε

you were taught

Aor Pass Indic 2 Pl · διδάσκω

*main verb (protasis, coordinate)*

→ constative aorist

διδάσκω: 'teach'; the catechesis they received, taking place 'in him' as its sphere.

καθώς

as

*comparative conjunction*

καθώς: 'just as'; the teaching conforms to the truth as it resides in Jesus.

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ stative present

ἀλήθεια

truth

Nominative

*subject (predicate-fronted)*

ἀλήθεια: 'truth, reality'; the truth embodied and located in the historical Jesus.

ἐν

in

*preposition + dative (locative)*

τῷ

the

Dative

*article*

Ἰησοῦ

Jesus

Dative

*dat. locative (truth resides in Jesus)*

Ἰησοῦς: 'Jesus'; the rare use of the bare name 'the Jesus' points to the historical person as truth's locus.

22 ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,

that you put off, in regard to your former manner of life, the old self, which is being corrupted according to the deceitful desires,

CONTENT OF THE TEACHING (1ST) **ASYNDETON** The first of three infinitives spelling out what they were taught. The 'old self' is the unregenerate person of the former life, ever-corrupting under desires that promise but deceive.

**ἀποθέσθαι**

to put off

Aor Mid Inf · ἀποτίθημι

infinitive (content of ἐδιδάχθητε)

→ constative aorist (decisive act)

ἀποτίθημι (mid.): 'put off, lay aside' (as a garment); the imagery of stripping off old clothing (cf. v.25; Col 3:9).

**ὑμᾶς**

you

Accusative

accusative subject of the infinitive

**κατὰ**

in regard to

preposition + accusative (reference)

**τὴν**

the

Accusative

article

**προτέραν**

former

Accusative

attributive adjective

πρότερος: 'former, earlier'; the pre-conversion past now to be left behind.

**ἀναστροφὴν**

manner of life

Accusative

object of κατὰ (reference)

ἀναστροφή: 'conduct, way of life' (lit. 'turning about'); one's habitual behavior — here the old, discarded pattern.

**τὸν**

the

Accusative

article

**παλαιὸν**

old

Accusative

attributive adjective

παλαιός: 'old, former'; the old self belonging to the former age (cf. Rom 6:6).

## ἄνθρωπον

self/man

Accusative

*direct object of ἀποθέσθαι*

ἄνθρωπος: 'human, person'; 'the old man/self' — the whole unregenerate identity, set against 'the new self' (v.24).

## τὸν

the (which)

Accusative

*article (attributive)*

## φθειρόμενον

being corrupted

Pres Pass Ptc · Acc Sg Masc · φθείρω

*attributive participle (modifies ἄνθρωπον)*

→ present (progressive ruin)

φθείρω: 'corrupt, ruin, destroy'; the old self is in ongoing decay — a present, deteriorating reality.

## κατὰ

according to

*preposition + accusative (standard/cause)*

## τάς

the

Accusative

*article*

## ἐπιθυμίας

desires/lusts

Accusative

*object of κατὰ (the agents of corruption)*

ἐπιθυμία: 'desire, craving, lust' (ἐπί + θυμός); cravings that drive the old self's decay.

## τῆς

of

Genitive

*article*

## ἀπάτης

deceit

Genitive

*genitive of source/quality (deceitful desires)*

ἀπάτη: 'deceit, deception'; the desires belong to deceit — they promise life but deliver ruin.

## 23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν,

and that you be renewed in the spirit of your mind,

CONTENT OF THE TEACHING (2ND) **δέ** The second, central infinitive: an inward renewal. The present tense (against the aorists of vv.22, 24) marks this as continual — the daily renovation of the mind that bridges the decisive off/on.

## ἀνανεοῦσθαι

to be renewed

Pres Pass Inf · ἀνανεώω

*infinitive (content of ἐδιδάχθητε)*

→ present (continual renewal)

ἀνανεόω: 'renew, make new again' (ἀνά + νέος); the present tense marks ongoing renovation, the daily middle term.

## δὲ

and

*connective conjunction*

δέ: 'and, but'; links the renewal between the putting-off and the putting-on.

## τῷ

in the

Dative

*article*

## πνεύματι

spirit

Dative

*dat. of sphere/respect (renewed as to the spirit)*

πνεῦμα: 'spirit'; here the governing disposition of the mind — its animating attitude, to be made new.

## τοῦ

of the

Genitive

*article*

## νοῦς

mind

Genitive

*genitive of relationship/possession*

νοῦς: 'mind'; the renewal targets the mind (contrast its 'futility,' v.17) — transformation begins in thought (cf. Rom 12:2).

## ὑμῶν

your

Genitive

*genitive of possession*

24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

and that you put on the new self, the one created after God in righteousness and holiness of truth.

CONTENT OF THE TEACHING (3RD) **καὶ** The third infinitive completes the wardrobe metaphor: put on the new self. It is God's creation, made after his likeness — the recovered image, marked by righteousness and holiness that belong to truth (opposite of v.22's deceit).

καὶ

and

*coordinating conjunction*

ἐνδύσασθαι

to put on

Aor Mid Inf · ἐνδύω

*infinitive (content of ἐδιδάχθητε)*

→ *constative aorist (decisive act)*

ἐνδύω (mid.): 'put on, clothe oneself (as a garment); the counterpart to ἀποθέσθαι (v.22) — donning the new.

τὸν

the

Accusative

*article*

καινὸν

new

Accusative

*attributive adjective*

καινός: 'new (in kind/quality)'; not merely new in time (νέος) but new in nature — the new creation (2 Cor 5:17).

ἄνθρωπον

self/man

Accusative

*direct object of ἐνδύσασθαι*

ἄνθρωπος: 'human, person'; 'the new self' — the regenerate identity in Christ, the new humanity (cf. 2:15).

τὸν

the (one)

Accusative

*article (substantizes ptc.)*

κατὰ

after/according to

*preposition + accusative (standard/pattern)*

θεὸν

God

Accusative

*object of κατὰ (the pattern of creation)*

θεός: 'God'; the new self is created 'after God' — in his image/likeness (Gen 1:26–27; Col 3:10).

κτισθέντα

created

Aor Pass Ptc · Acc Sg Masc · κτίζω

*attributive participle (modifies ἄνθρωπον)*

→ *constative aorist (divine passive)*

κτίζω: 'create'; the new self is God's handiwork, not human achievement (cf. 2:10).

ἐν

in

*preposition + dative (sphere/result of creation)*

δικαιοσύνη

righteousness

Dative

*dat. of sphere (the character of the new self)*

δικαιοσύνη: 'righteousness, justice'; right conduct toward others — a mark of the recovered image.

καὶ

and

*coordinating conjunction*

## ὁσιότητι

holiness

Dative

*dat. of sphere (coordinate)*

ὁσιότης: 'holiness, piety'; devout reverence toward God — paired with righteousness as the new self's twin virtue.

## τῆς

of the

Genitive

*article*

## ἀληθείας

truth

Genitive

*genitive of source/quality (righteousness that truth produces)*

ἀλήθεια: 'truth'; the righteousness and holiness belong to truth — the deliberate antithesis of v.22's 'deceit.'

## 25 Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη.

Therefore, having put away falsehood, let each one speak truth with his neighbor, because we are members of one another.

**FIRST CONCRETE APPLICATION** **Διὸ** 'Therefore' draws the off/on principle (vv.22–24) into specific commands. The first vice-and-virtue pair — falsehood vs. truth — is grounded in the body theology: lying to a fellow member is self-injury (echoing Zech 8:16).

## Διὸ

therefore

*inferential conjunction*

διό: 'wherefore'; applies the general principle to the concrete catalog that follows.

## ἀποθέμενοι

having put away

Aor Mid Ptc · Nom Pl Masc · ἀποτίθημι  
*adverbial ptc. (attendant/causal, supporting the imperative)*

→ constative aorist (antecedent action)

ἀποτίθημι (mid.): 'put off, lay aside'; echoes v.22 — the old garment of falsehood is stripped off first.

## τὸ

the

Accusative

*article*

## ψεῦδος

falsehood

Accusative

*direct object of ἀποθέμενοι*

ψεῦδος: 'lie, falsehood'; the abstract with the article — lying as a whole sphere, characteristic of the old self.

<p><b>λαλεῖτε</b> speak Pres Act Impv 2 Pl · λαλέω <i>main verb (imperative)</i></p> <p>→ present imperative (habitual practice)</p> <p>λαλέω: 'speak'; the present commands an ongoing habit — let truth-telling be your custom.</p>	<p><b>ἀλήθειαν</b> truth Accusative <i>direct object of λαλεῖτε</i></p> <p>ἀλήθεια: 'truth'; truthful speech replaces the discarded falsehood.</p>	<p><b>ἕκαστος</b> each one Nominative <i>apposition to the subject (distributive)</i></p> <p>ἕκαστος: 'each'; the command is individualized — every member is responsible.</p>	<p><b>μετὰ</b> with <i>preposition + genitive (association)</i></p>
<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>πλησίον</b> neighbor Genitive <i>object of μετὰ (indeclinable adv. as noun)</i></p> <p>πλησίον: 'neighbor' (adv. 'near' used substantivally); here esp. the fellow believer, a member of the same body.</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of relationship</i></p>	<p><b>ὅτι</b> because <i>causal conjunction</i></p> <p>ὅτι: 'because'; gives the body-theology rationale for truthfulness.</p>
<p><b>ἔσμεν</b> we are Pres Act Indic 1 Pl · εἰμί <i>main verb (causal clause)</i></p> <p>→ stative present</p>	<p><b>ἀλλήλων</b> of one another Genitive <i>possessive/partitive genitive</i></p> <p>ἀλλήλων: 'of one another'; reciprocal — believers belong to each other as limbs of one body.</p>	<p><b>μέλη</b> members Nominative <i>predicate nominative</i></p> <p>μέλος: 'member, limb'; to lie to a fellow member is to wound one's own body (cf. v.16; Rom 12:5).</p>	

## 26 ὀργίζεσθε καὶ μὴ ἀμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ παροργισμῶ ὑμῶν,

Be angry and do not sin; do not let the sun set on your anger,

SECOND APPLICATION (ANGER) **ASYNDETON** Citing Psalm 4:4 (LXX), Paul concedes anger may arise but forbids it to become sin or to fester. Anger unresolved by nightfall hardens into resentment — a foothold for the devil (v.27).

<p><b>ὀργίζεσθε</b> be angry Pres Pass/Mid Impv 2 Pl · ὀργίζω <i>imperative (concessive/missive)</i> → present imperative (missive nuance) ὀργίζω: 'be angry, enraged'; likely missive — 'if angry...' — citing Ps 4:4 LXX; anger is not per se sin.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>μὴ</b> not <i>negative (w/ imperative)</i></p>	<p><b>ἁμαρτάνετε</b> sin Pres Act Impv 2 Pl · ἁμαρτάνω <i>prohibition (imperative)</i> → present imperative (do not make a practice of sinning) ἁμαρτάνω: 'sin, miss the mark'; the limit set on anger — it must not spill over into sin.</p>
<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>ἥλιος</b> sun Nominative <i>subject of ἐπιδύετω</i> ἥλιος: 'sun'; the day's end as the deadline — anger must be settled before sleep.</p>	<p><b>μὴ</b> not <i>negative (w/ imperative)</i></p>	<p><b>ἐπιδύετω</b> let set Pres Act Impv 3 Sg · ἐπιδύω <i>third-person imperative</i> → present imperative ἐπιδύω: 'go down upon, set' (of the sun); a vivid idiom — do not carry anger past sundown.</p>
<p><b>ἐπὶ</b> on <i>preposition + dative (basis/occasion)</i></p>	<p><b>παροργισμῶ</b> anger/provocation Dative <i>object of ἐπὶ (occasion)</i> παροργισμός: 'irritation, exasperation' (cf. παροργίζω); the stirred-up state that must not be nursed overnight.</p>	<p><b>ὑμῶν</b> your Genitive <i>genitive of possession</i></p>	

## 27 μηδὲ δίδοτε τόπον τῷ διαβόλῳ.

and do not give place to the devil.

CONSEQUENCE OF UNRESOLVED ANGER **μηδὲ** Festering anger opens a door: nursed resentment becomes the devil's bridgehead. The brevity is pointed — sin gives the adversary room to operate.

μηδὲ

and not/neither

*negative conjunction (continues prohibition)*

μηδέ: 'and not, nor'; links this prohibition to the warning about anger.

δίδοτε

give

Pres Act Impv 2 Pl · δίδωμι

*prohibition (imperative)*

→ present imperative (do not keep giving)

δίδωμι: 'give'; do not grant the adversary any opening.

τόπον

place/opportunity

Accusative

*direct object of δίδοτε*

τόπος: 'place, room, opportunity'; a foothold or scope for action (cf. Rom 12:19).

τῷ

to the

Dative

*article*

διαβόλω

devil

Dative

*dat. indirect object (recipient of the 'place')*

διάβολος: 'slanderer, accuser, devil' (from διαβάλλω, 'throw across, accuse'); the personal adversary (cf. 6:11).

28 ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδίδοναι τῷ χρείαν ἔχοντι.

Let the one who steals steal no more, but rather let him labor, working with his hands what is good, so that he may have something to share with the one who has need.

THIRD APPLICATION (THEFT → HONEST LABOR) **ASYNDETON** The principle of off/on at full stretch: not merely stop stealing, but work and give. The thief is transformed into a benefactor — the negative replaced by its positive opposite and then by generosity.

ὁ

the (one)

Nominative

article (substantizes ptc.)

κλέπτων

who steals

Pres Act Ptc · Nom Sg Masc · κλέπτω

substantival participle (subject)

→ present (habitual: the thief)

κλέπτω: 'steal' (cf. 'kleptomania'); the present substantive denotes the habitual thief.

μηκέτι

no longer

adverb (negative time)

μηκέτι: 'no longer'; the decisive break with the old practice.

κλεπτέτω

let him steal

Pres Act Impv 3 Sg · κλέπτω

third-person imperative (prohibition)

→ present imperative

κλέπτω: 'steal'; the prohibition — the stealing must cease.

μᾶλλον

rather

adverb (comparison)

μᾶλλον: 'rather, more'; introduces the positive replacement for theft.

δὲ

but

adversative conjunction

κοπιάτω

let him labor

Pres Act Impv 3 Sg · κοπιᾶω

third-person imperative (positive command)

→ present imperative (ongoing)

κοπιᾶω: 'work hard, toil to weariness' (from κόπος, 'labor'); strenuous, honest work replaces theft.

ἐργαζόμενος

working

Pres Mid Ptc · Nom Sg Masc · ἐργάζομαι

adverbial ptc. (means/manner)

→ present (concurrent)

ἐργάζομαι: 'work, perform'; specifies the labor — productive activity with one's own hands.

ταῖς

with the

Dative

article

χερσὶν

hands

Dative

dat. of instrument

χείρ: 'hand'; the hands that once stole now produce — manual, honest labor.

τὸ

the

Accusative

article

ἀγαθόν

good

Accusative

direct object of ἐργαζόμενος (substantival adj.)

ἀγαθός: 'good'; 'the good' — work that is honest and beneficial, the opposite of taking.

ἵνα

so that

conjunction (purpose)

ἔχη

he may have

Pres Act Subj 3 Sg · ἔχω

subjunctive (purpose clause)

→ present (continual having)

ἔχω: 'have'; the goal of labor is not self-enrichment but the means to give.

μεταδιδόναι

to share

Pres Act Inf · μεταδίδωμι

complementary infinitive (object of ἔχη)

→ present (ongoing sharing)

μεταδίδωμι: 'share, impart' (μετά + δίδωμι); the climax — the reformed thief becomes a giver (cf. Rom 12:8).

τῷ

to the (one)

Dative

article (substantizes ptc.)

χρείαν

need

Accusative

direct object of ἔχοντι

χρεία: 'need, necessity'; the want of the recipient — the object of the sharing.

ἔχοντι

who has

Pres Act Ptc · Dat Sg Masc · ἔχω

substantival participle (dat. indirect object of μεταδιδόναι)

→ present (durative state of need)

ἔχω: 'have'; 'the one having need' — the needy neighbor, beneficiary of the labor.

29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν.

Let no rotten word proceed from your mouth, but only what is good for building up as the need may be, that it may give grace to those who hear.

FOURTH APPLICATION (SPEECH) **ASYNDETON** The off/on pattern applied to speech: rotten words out, edifying words in. The aim of Christian speech is constructive — to give grace, fitted to the moment's need.

## πᾶς

every/any

Nominative

*attributive adjective (w/ μή = 'no')*

πᾶς: 'every, all'; πᾶς ... μή is a Semitic idiom for 'no, none whatever.'

## λόγος

word

Nominative

*subject of ἐκπορευέσθω*

λόγος: 'word, speech'; here an individual utterance.

## σαπρὸς

rotten/corrupt

Nominative

*attributive adjective*

σαπρὸς: 'rotten, putrid, worthless' (of spoiled fish/fruit); foul, decaying speech that spreads corruption.

## ἐκ

from

*preposition + genitive (source)*

## τοῦ

the

Genitive

*article*

## στόματος

mouth

Genitive

*object of ἐκ (source)*

στόμα: 'mouth'; the source of speech — the mouth reveals the heart (cf. Matt 12:34).

## ὑμῶν

your

Genitive

*genitive of possession*

## μὴ

not

*negative (w/ imperative)*

## ἐκπορευέσθω

let proceed

Pres Mid Impv 3 Sg · ἐκπορεύομαι

*third-person imperative (prohibition)*

→ present imperative

ἐκπορεύομαι: 'go out, proceed' (ἐκ + πορεύομαι); no foul word is to issue from the mouth.

## ἀλλὰ

but

*strong adversative conjunction*

ἀλλά: 'but'; the strong contrast introducing the positive alternative.

## εἴ

if

*conjunction (elliptical: 'but only if any')*

εἴ τις: 'if any' — elliptical for 'but [speak] whatever word is good.'

## τις

any

Nominative

*indefinite pronoun (subject of implied verb)*

## ἀγαθός

good

Nominative

*predicate/attributive adjective (word that is good)*

ἀγαθός: 'good, beneficial'; speech that does good — the positive replacement for σαπρὸς.

## πρὸς

for

*preposition + accusative (purpose)*

## οἰκοδομὴν

building up

Accusative

*object of πρὸς (purpose)*

οἰκοδομή: 'edification, building up'; good speech constructs others (the same goal as vv.12, 16).

## τῆς

of the

Genitive

*article*

## χρείας

need

Genitive

*genitive (of the occasion: building as the need requires)*

χρεία: 'need, occasion'; speech tailored to the moment — 'the building up of the need,' i.e. fitting the situation.

## ἵνα

that

*conjunction (purpose)*

## δῶ

it may give

Aor Act Subj 3 Sg · δίδωμι

*subjunctive (purpose clause)*

→ *constative aorist (purpose)*

δίδωμι: 'give'; wholesome speech imparts grace/benefit to the hearers.

## χάριν

grace/benefit

Accusative

*direct object of δῶ*

χάρις: 'grace, favor, benefit'; speech that confers blessing — a gracious gift to those who hear.

## τοῖς

to the (ones)

Dative

*article (substantizes ptc.)*

## ἀκούουσιν

who hear

Pres Act Ptc · Dat Pl Masc · ἀκούω

*substantival participle (dat. indirect object)*

→ *present (durative)*

ἀκούω: 'hear'; the listeners who benefit from gracious words.

30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

**UNDERLYING MOTIVE** καὶ The central, climactic prohibition that undergirds the whole catalog: such sins grieve the indwelling Spirit. The Spirit is personal (he can be grieved) and the seal guaranteeing final redemption (cf. 1:13–14).

καὶ

and

*coordinating conjunction*

μὴ

not

*negative (w/ imperative)*

λυπεῖτε

grieve

Pres Act Impv 2 Pl · λυπέω

*prohibition (imperative)*

→ present imperative (do not continue grieving)

λυπέω: 'grieve, cause pain, sorrow'; the Spirit can be pained — a mark of his personhood and love (cf. Isa 63:10).

τὸ

the

Accusative

*article*

πνεῦμα

Spirit

Accusative

*direct object of λυπεῖτε*

πνεῦμα: 'Spirit'; the Holy Spirit of v.3–4, the bond of unity, now grieved by sins against community.

τὸ

the

Accusative

*article (attributive)*

ἅγιον

Holy

Accusative

*attributive adjective*

ἅγιος: 'holy'; the Spirit's holiness makes sin grievous to him.

τοῦ

of

Genitive

*article*

θεοῦ

of God

Genitive

*genitive of source/relationship*

ἐν

by/in

*preposition + dative (means/sphere)*

ὧν

whom

Dative

*relative pronoun (object of ἐν)*

ἐσφραγίσθητε

you were sealed

Aor Pass Indic 2 Pl · σφραγίζω

*main verb (rel. clause; divine passive)*

→ constative aorist

σφραγίζω: 'seal' (from σφραγίς, a signet); the Spirit is the seal of ownership and guarantee (cf. 1:13).

εἰς

for

*preposition + accusative (goal/time)*

ἡμέραν

day

Accusative

*object of εἰς (terminus)*

ἡμέρα: 'day'; the day of final salvation, toward which the seal preserves them.

ἀπολυτρώσεως

of redemption

Genitive

*genitive of apposition/content*

ἀπολύτρωσις: 'redemption, release by ransom'; the consummated deliverance of the body (cf. 1:14; Rom 8:23).

### 31 πᾶσα πικρία καὶ θυμὸς καὶ ὄργη καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.

Let all bitterness and rage and anger and clamor and slander be removed from you, along with all malice.

SUMMARY PROHIBITION (VICES) ASYNDETON A sweeping clearance of the social vices — a graded sequence from inward bitterness to outward slander, with malice as the root of all. Everything to be 'taken away' (the off side) before the closing positive (v.32).

πᾶσα

all

Nominative

*attributive adjective*

πᾶς: 'all, every'; comprehensive — no form of these vices is tolerated.

πικρία

bitterness

Nominative

*subject of ἀρθήτω*

πικρία: 'bitterness' (from πικρός, 'sharp, bitter'); the settled inward resentment, the seedbed of the rest.

καὶ

and

*coordinating conjunction*

θυμὸς

rage

Nominative

*subject (coordinate)*

θυμός: 'rage, passion, outburst'; the boiling, explosive temper that flares up suddenly.

καὶ

and

*coordinating conjunction*

ὄργη

anger/wrath

Nominative

*subject (coordinate)*

ὄργη: 'anger, wrath'; the more settled, abiding indignation (vs. the flare of θυμός).

καὶ

and

*coordinating conjunction*

κραυγὴ

clamor/shouting

Nominative

*subject (coordinate)*

κραυγή: 'outcry, clamor, shouting'; anger gone public — the brawling outburst of quarrels.

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>βλασφημία</b> slander/abuse Nominative <i>subject (coordinate)</i> βλασφημία: 'slander, abusive speech, defamation'; injurious words against others (or God) — the climax of the outburst.</p>	<p><b>ἀρθήτω</b> let be removed Aor Pass Impv 3 Sg · αἴρω <i>third-person imperative (singular w/ compound subject)</i> → <b>constative aorist (decisive removal)</b> αἴρω: 'lift up, take away, remove'; the aorist calls for a clean, decisive sweeping-away of all these.</p>	<p>ἀφ' from <i>preposition + genitive (separation)</i></p>
<p><b>ὑμῶν</b> you Genitive <i>object of ἀπό (separation)</i></p>	<p>σύν with <i>preposition + dative (accompaniment)</i></p>	<p><b>πάση</b> all Dative <i>attributive adjective</i> πᾶς: 'all'; every form of malice — the comprehensive root.</p>	<p><b>κακία</b> malice Dative <i>object of σύν (the root accompanying all the rest)</i> κακία: 'malice, ill-will, badness'; the underlying viciousness of disposition that breeds all the foregoing.</p>

**32** γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὐσπλαγχοὶ, χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν.

But become kind to one another, tenderhearted, forgiving one another, just as also God in Christ forgave you.

**CLOSING POSITIVE COMMAND** **δέ** The positive counter to v.31 and the climax of the chapter: kindness, compassion, forgiveness — grounded in the gospel. Our forgiving mirrors God's prior forgiving 'in Christ,' the supreme motive and pattern.

## γίνεσθε

become

Pres Mid Impv 2 Pl · γίνομαι

*main verb (imperative)*

→ present imperative (ongoing becoming)

γίνομαι: 'become, come to be'; 'become' rather than merely 'be' — a continual growth into these graces.

## δὲ

but

*adversative conjunction*

δέ: 'but'; the positive turn from the vices of v.31.

## εἰς

to/toward

*preposition + accusative (direction/reference)*

## ἄλλήλους

one another

Accusative

*object of εἰς (reciprocal)*

ἀλλήλων: 'one another'; the reciprocal scope — these graces are directed toward fellow members.

## χρηστοί

kind

Nominative

*predicate nominative*

χρηστός: 'kind, good, benevolent' (cf. χάρις); a serviceable, gracious disposition toward others.

## εὐσπλαγχνοὶ

tenderhearted

Nominative

*predicate nominative (coordinate)*

εὐσπλαγχνός: 'compassionate, tenderhearted' (εὖ + σπλάγνα, 'inward parts'); the seat of deep affection moved to mercy.

## χαριζόμενοι

forgiving

Pres Mid Ptc · Nom Pl Masc · χαρίζομαι

*adverbial ptc. (manner/means; imperatival nuance)*

→ present (ongoing forgiveness)

χαρίζομαι: 'give graciously, forgive' (from χάρις); to forgive as a free gift of grace — the verb chosen for its gospel resonance.

## ἑαυτοῖς

one another

Dative

*reflexive used reciprocally (dat. indirect object)*

ἑαυτοῦ: 'yourselves' — here reciprocal, 'one another,' stressing the body's solidarity (cf. v.25).

## καθὼς

just as

*comparative conjunction*

καθώς: 'just as'; the pattern and ground of our forgiving is God's.

## καὶ

also

*adverbial conjunction*

## ὁ

the

Nominative

*article*

## θεὸς

God

Nominative

*subject of ἐχαρίσασθε*

θεός: 'God'; the divine forgiveness is the prior reality on which the command rests.

ἐν

in

*preposition + dative (means/sphere)*

Χριστῷ

Christ

Dative

*dat. of means/sphere (the locus of forgiveness)*

Χριστός: 'Christ'; God's forgiveness comes 'in Christ' — through his redeeming work (cf. 1:7).

ἐχαρίσατο

forgave

Aor Mid Indic 3 Sg · χαρίζομαι

*main verb (comparative clause)*

→ constative aorist (the accomplished forgiveness)

χαρίζομαι: 'forgive graciously'; the aorist points to the definitive forgiveness granted at the cross — the model for ours.

ὑμῖν

you

Dative

*dat. indirect object (recipients of forgiveness)*

**On the text.** The Greek follows the standard critical text of Ephesians 4, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. At v.6 the words 'in us all' (ἐν πᾶσιν) are read without the later expansion 'in you all'; at v.9 the reading 'he also descended' (without 'first') is followed. Orthographic and minor word-order variants are not noted.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.